Toward a Charged Sigil of Abraxas: A First-Person Operative Study in the Interior Laboratory

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Jan M. Keppel Hesselink, MD, MSc, PhD, Professor Emeritus Molecular Pharmacology, Independent Scholar, Quinta Quixote Meditation Centre, Algarve, Portugal, neuropathie7@gmail.com, PhilArchive Preprint, Series: Authentic Spirituality

Abstract

This paper offers a first-person phenomenological account of an operative working centred on Abraxas, approached through a hand-constructed sigil, an evocatory formula, and a deliberately induced contemplative state. Franz Bardon's hermetic training system supplies part of the practical scaffolding. Jung's Septem Sermones ad Mortuos provides an important modern precedent for visionary Abraxas material, and the author's framework of the Interior Laboratory supplies the conceptual vocabulary. The article documents the construction and charging of the sigil, the sequence of the operation, and the seven 'axiomata' that emerged during the receptive phase. It introduces the term abraximation for the coordinated mobilisation of perceptual, imaginative, volitional, and somatic resources toward an encounter with what the practitioner experiences as the divine ground. The account is presented neither as proof of an independently existing entity nor as a universally reproducible protocol, but as a disciplined case report in first-person esoteric psychology: an attempt to describe as precisely as possible what was done, what appeared, and how interpretation was subsequently applied.

Keywords: Abraxas; sigil; Gnosticism; Franz Bardon; Carl Jung; esoteric psychology; phenomenology; theurgy; altered states of consciousness; ultrasubjective hyperspace

1. Introduction: Abraxas as Operative Principle

Abraxas is among the most enigmatic names in the history of Western esotericism. Late-antique sources associate the name especially with Basilidian and related Gnostic currents, while its Greek isopsephic value, 365, encouraged cosmological interpretations involving the totality of the heavens or the solar year. The name later appeared on engraved gems and amulets, was discussed polemically by early Christian heresiologists, and acquired renewed psychological significance through Jung's Septem Sermones ad Mortuos. These historical layers should not be treated as a single continuous doctrine. They form, rather, an archive of associations from which later practitioners have drawn.

What remains comparatively rare is a detailed operative case report: not another account of what Abraxas has meant historically, but a description of what a contemporary practitioner actually does with the name, a sigil, and an evocatory formula, and what is then experienced. This paper

offers one such account. It follows the construction of the sigil, the development of the formula, the induction of an altered contemplative state, and the emergence of the seven Abraxas axiomata. Its evidential status is therefore that of a carefully interpreted first-person document, not an experimental demonstration of an external metaphysical claim.

The framework employed here has three main sources. First, Bardon's Initiation into Hermetics provides a graduated discipline of attention, imagination, elemental self-observation, and volitional training. The terms witness and operator are used here as interpretive condensations of capacities cultivated through that discipline, rather than as direct technical terms taken unchanged from Bardon. Second, Husserlian phenomenology contributes the methodological impulse to bracket premature explanation and return to the structure of what appeared. Third, the author's model of the ultrasubjective hyperspace (USH) names the interior phenomenal domain in which contemplative and operative events are encountered. This model has been developed in the Authentic Spirituality preprint series and in the companion manuscript The Interior Laboratory: Founding a New Psychology of the Inner Life.

Because that book has not yet appeared in print, a brief orientation to some of its key-concepts is necessary here for the reader to follow the operative account that this paper develops.

The witness is the first key concept. It denotes the trained capacity to remain present with what arises in awareness, a thought, an emotion, a bodily impulse, without being immediately carried away by it or losing oneself in its content. This is not a special state of calm, nor is it summoned by trying to suppress or empty the mind; recognizing a thought as it passes is itself the exercise of witnessing. Without a stabilized witness, the practitioner remains identified with thoughts, emotions, and inherited stories, and inner material speaks with the unquestioned authority of 'I' or of intuition. The witness does not act on what it perceives; it opens the space within which deliberate action, the work of the operator, becomes possible. In the Interior Laboratory this capacity is cultivated first and foremost through sustained thought observation, adapted from Bardon's Gedankenkontrolle.

The operator is the second key concept. It denotes the acquired organization of attention, discrimination, imagination, and self-regulation that enables a practitioner to enter intense inner states without immediately identifying with their contents. Without such organization, images and impulses may speak with the authority of 'I' or 'revelation'. With it, the practitioner may observe, test, shape, and later contextualize what occurs. The operator is therefore not a sovereign inner agent standing outside experience, but a trained functional capacity within experience. In the Interior Laboratory this capacity is cultivated through thought observation, the soul-mirror method, elemental balancing, breath work, autosuggestion, imagination, and repeated exercises in non-identification.

The ultrasubjective hyperspace, or USH, is the third key concept: the term used here for the interior phenomenal field in which thoughts, affects, bodily sensations, images, memories,

anticipations, and numinous impressions appear. It is not proposed in this paper as a separately existing metaphysical realm. 'Hyperspace' marks a phenomenological feature: in contemplative depth, inner events need not obey the ordinary spatial and temporal relations of external perception. Depth may be experienced without distance, simultaneity may coexist with sequence, and presence may lack a fixed location. The field is also biographically and culturally populated. Wishes, fears, grief, compulsive patterns, symbolic expectations, and residues of intense experience may all shape what appears within it. Training does not create this field; it may, however, increase transparency regarding its contents and the practitioner's participation in them.A central instrument in this account is the sigil. Here a sigil is understood as a deliberately formed graphic condensation of a relation, intention, or numinous referent. What distinguishes it from an ordinary sign is not an objectively measurable ‘charge’, but the concentration of attention, affect, imagination, will, memory, and expectation invested in it by the practitioner. In operative language the charged sigil is said to act; in phenomenological language it reorganizes attention and becomes an interface through which a particular mode of experience is elicited and sustained. The two descriptions need not be collapsed into one another.

Sigilization, in this sense, is the construction, charging, and activation of a graphic form within a disciplined inner practice. It belongs to the constructive side of the Interior Laboratory, complementing the receptive practices in which the practitioner observes what arises without deliberate shaping. Because imagery is readily influenced by expectation and unresolved personal material, operative sigil work presupposes prior training in discrimination. The practical danger is not that an untrained practitioner ‘fails to produce magic’, but that personal or cultural material is amplified and then misrecognized as autonomous revelation.

The Interior Laboratory is the proposed space of synthesis. It treats inner experience as material for rigorous first-person inquiry: something to be observed, differentiated, recorded, compared over time, and evaluated by its consequences. The analogy with a laboratory is methodological rather than literal. First-person inquiry cannot simply inherit the objectivity claims of the natural sciences, but it can become more disciplined through explicit procedures, careful description, reflexivity, and attention to alternative explanations. Its aim is not to eliminate interpretation, which is impossible, but to make the transition from event to interpretation visible.

The companion manuscript proposes the name esoteric psychology for this field: the disciplined first-person study of the inner life at depth, including its symbolic productions, self-deceptions, trainable capacities, and numinous possibilities. The term does not imply that esoteric claims are thereby scientifically validated. It designates a domain of inquiry in which experiential, historical, psychological, and operative vocabularies can be held in dialogue without being confused.

The present paper documents the coordinated activation of perceptual, imaginative, volitional, and somatic resources toward an encounter with the Abraxas principle in the author’s interior field. During the receptive phase, seven statements arose and were subsequently organized as the

Abraxas axiomata. They are reproduced here as primary first-person material and then interpreted, rather than presented as authenticated speech from an independently verified entity.

The paper proceeds in seven further sections. Section 2 examines the name-ladder, the ABRACADABRAXAS formula, as an operative key. Section 3 describes the construction and geometry of the sigil. Section 4 presents the evocation formula and its five power-names. Section 5 introduces and unpacks the seven axiomata of Abraxas as a channeled result of the contemplation. Section 6 develops abraximation as the operative bridge between theory and practice. Section 7 gives a phenomenological account of working with the charged sigil within the USH. Section 8 draws the implications for esoteric psychology as first-person operative science.

2. The Name-Ladder: ABRACADABRAXAS as Operative Formula

The name Abraxas does not enter this working in isolation. It is placed within a visual and vocal structure adapted from the well-known abracadabra reduction formula. The historical formula and the contemporary construction should be distinguished: the former is attested in late-antique amuletic practice, while the expanding ladder used here is the author's own operative transformation of that pattern.

The classical abracadabra formula is attested at least from the medical poem of Serenus Sammonicus in the early third century CE, where the word is written in a diminishing triangular form and worn as an amulet against fever. The operative logic was apotropaic and reductive: as the written word diminished, the affliction was symbolically diminished with it.

The June 2024 working reverses this grammar. Instead of reduction toward disappearance, ABRAXAS is progressively expanded into a hybrid form culminating in ABRACADABRAXAS. The sequence accumulates graphic and rhythmic density rather than subtracting it. In the practitioner's interpretation, the broadening form functions as a gate of manifestation: the historically charged word abracadabra is made to contain and intensify the Abraxas name within the present act of practice.

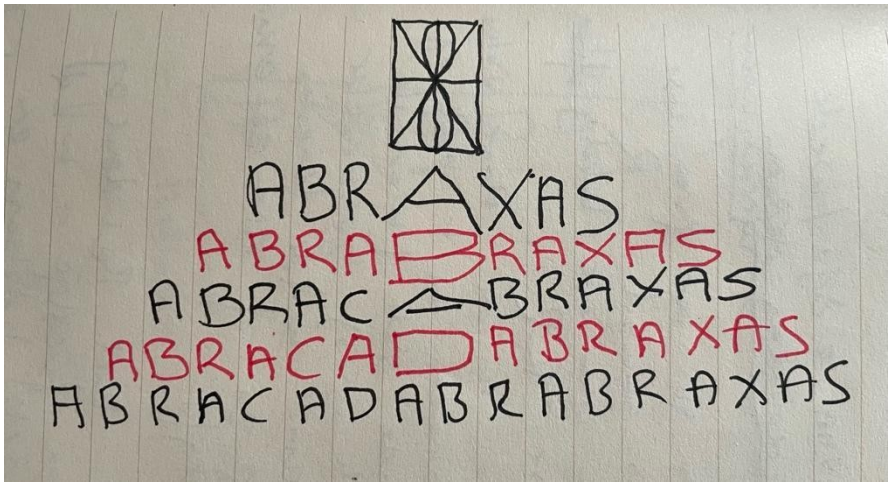

Figure 1. The author's Abraxas sigil and expanding name-ladder, combining ABRAXAS with the abracadabra formula.

The full sequence as written by hand in the operative working runs:

ABRAXAS ABRABRAXAS ABRACABRAXAS ABRACADABRAXAS ABRACADABRABRAXAS

Alternate lines are written in red and black. In the present working, red was chosen as a conventional marker of animation and intensity, black as a marker of containment and inscription. The resulting figure resembles a widening pyramid or downward-opening gate. These meanings belong to the author's operative interpretation and are not claimed as universal properties of the colours or geometry.

Within the USH framework, the ladder serves as a graded attentional induction. Each repetition slightly alters rhythm, breath, expectation, and imaginal density. By the final line, the practitioner has passed through a cumulative sequence rather than merely pronounced a single word. The term 'charge' is used here for this condensation of attention, affect, intention, and bodily engagement into the formula.

The etymology of abracadabra remains disputed. Its importance in this working lies less in a recoverable original meaning than in its long afterlife as an operative word. That historical familiarity gives it associative force for a contemporary practitioner. Placing ABRAXAS within this inherited verbal vessel is therefore an act of deliberate symbolic recombination, not a claim to restore an ancient Abraxas rite.

The name-ladder therefore functions as a preparatory activation: a voiced or silently held ramp that primes the interior field before the sigil itself is engaged.

3. The Sigil: Geometry, Symbolism, and Construction

The Abraxas sigil produced in the operative working of June 2024 is a hand-drawn rectangular form containing a precise composite of three overlapping geometric structures. Understanding the construction requires reading it in layers. Here the process of making the sigil.

The outer boundary is a rectangle, standing slightly taller than it is wide. In the operative symbolism developed across the author's sigil series, a rectangular boundary denotes a threshold or gateway, rather than a circle of protection. The rectangle frames a passage. It says: this mark is a door.

Within the rectangle are two vertically mirrored looped forms. In the author's subsequent reading they evoke a doubled ankh or a vertically extended lemniscate: life and reflection, ascent and descent, upper and lower registers held within one figure. This resemblance was not derived from a historically attested Abraxas emblem and should be understood as an interpretive layer applied to the constructed sigil.

A large X crosses the figure and extends toward the corners of the rectangle. In the operative reading developed after construction, it carries several associations at once: crossing, the four directions, elemental ordering, and the unknown variable. Because the letter X is also present in ABRAXAS, the crossing becomes a graphic hinge between the written name and the wider symbolism attributed to it. These are polyvalent associations, not fixed meanings recoverable from the form alone.

A horizontal bar divides the rectangle at its midpoint. It may be read as a horizon between upper and lower registers of experience, while its intersection with the diagonals also evokes the cross. The sigil itself was generated by reducing and recombining the letters of ABRAXAS, in a procedure indebted to the letter-compression method associated with Austin Osman Spare. The later symbolic reading of ankh, cross, horizon, and gateway is therefore secondary to its formal construction from the name.

The aggregate form of the sigil contains, in visible overlay: double Ankh, X-cross, horizon-line, and rectangular gateway. When the practitioner gazes at the completed sigil in an operative state, the form does not resolve into any single symbol. It holds all of them simultaneously. This simultaneity is not accidental. It is operatively deliberate. Abraxas, as the first axiom states, is the unity of opposites. The sigil embodies what the axiom asserts.

In the author's taxonomy, this is a morphologically compound sigil with participatory charge potential. Its activation differs from the familiar Sparean instruction to repress or forget the originating desire. Here the mark is repeatedly contemplated and integrated into a broader ritual sequence. The aim is not to erase its semantic origin but to stabilize it until it becomes a durable attentional and imaginal interface within the practitioner's experience.

4. The Evocation Formula and Its Five Power-Names

The working unfolds in three stages: an author-composed Latin address, five coined power-names, and a receptive phase in which the seven axiomata emerged. Neither the Latin formula nor the five names is presented as an ancient text or recovered tradition. They are contemporary ritual constructions whose function is judged by their experiential effect within this specific operation.

Step 1. The Latin section reads:

Sapientia Abraxae, lux et umbra. Abraxas noctis et solis. Claritas, veritas, lumen aeternum, praesentia. (The wisdom of Abraxas, light and shadow. Abraxas of night and sun. Clarity, truth, eternal light, presence.)

Latin is used here as a deliberately estranging and associatively charged register. Its distance from ordinary speech can slow cognition, intensify articulation, and evoke the accumulated ritual and liturgical associations of Western culture. This is a psychological and operative rationale, not evidence that Latin possesses an intrinsic frequency unavailable to vernacular language.

The three Latin lines name what is being invoked: the wisdom that holds light and shadow without collapsing into either, the principle that is both night and sun, the clarity that is truth in its eternal and present form. These are not requests. They are recognitions. The invocation does not ask Abraxas to be what it is. It names what it already is, and that naming, in the USH, is activation.

After the Latin address, five coined power-names are vocalized: Zalorim, Arcanus, Korynth, Eldara, and Voryn. Their meanings were assigned within the practice rather than derived through historical linguistics. They should therefore be read as ritual glosses and mnemonic condensations, not as words with demonstrable ancient etymologies.

Zalorim is assigned the function of equilibrium: the capacity to hold opposed tendencies without prematurely resolving their tension.

Arcanus, the only name with an obvious Latin association, marks secrecy, hiddenness, and the remainder that resists conceptual possession.

Korynth evokes structural poise and mediation. Its sound suggests Corinth to the author, and with it the image of a position between two seas; this is a personal mnemonic association rather than an etymological derivation.

Eldara is assigned the quality of accumulated or ancient wisdom: not mere age, but insight sedimented through repeated practice.

Voryn is assigned depth and foundational stability. Its force in the sequence is sonic and imaginal rather than philological.

Worked in sequence, the five names cue five experiential orientations: equilibrium, mystery, structural poise, accumulated wisdom, and depth. Whether they 'activate registers' of an interior field cannot be established independently from this single account. What can be said is that, for the practitioner, their ordered vocalization contributed to the transition from deliberate ritual construction to a receptive altered state.

5. The Seven Axiomata of Abraxas

The seven axiomata arose during the receptive phase of the working and were later published in the author's YouTube series on Abraxas. They are reproduced here as primary phenomenological material. The term 'channeling' describes how the event was experienced: the statements appeared as received rather than consciously composed. It does not, by itself, settle whether their source was transpersonal, imaginal, dissociative, culturally mediated, or some combination of these.

Axiom I: The Union of Opposites

> *I am the balance of light and darkness, of good and evil. In me all dualities converge, and from this convergence truth is born. Yin and yang, fire and water, sun and moon: these are reflections of my eternal depths. Embrace them, for in their unity lies the key to understanding the cosmos and yourself.*

This first axiom names what Jung recognized in the *Septem Sermones*: Abraxas is not a moral figure but a structural one. It does not stand on one side of a polarity. It holds the tension of all polarities as the condition of reality itself.

Working with this axiom operatively means allowing the full polarity of one's inner state to become present at the moment of sigil activation, neither selecting only the noble currents nor being captured by the difficult ones. The sigil receives the whole charge.

Axiom II: Infiniteness and the Void

> *I am the Ouroboros, the serpent that devours its own tail. I am the endless cycle of creation and destruction. I am the boundless expanse of the universe and the void at its heart. Through the infinite you will find the void; through the void you will see the infinite. Let this paradox be your guide.*

The Ouroboros is one of the oldest operative images in Western esotericism, attested in the Chrysopoeia of Cleopatra (circa third century CE) and central to alchemical symbolism. In the USH framework it maps precisely onto what *The Interior Laboratory* describes in its definition of the hyperspace as "dimensionless yet structured, self-generated, yet lawful."

The infinity-like structure perceived in the sigil became, retrospectively, the graphic correlate of this axiom. During contemplation the author experienced the interior field as opening toward fullness and emptiness at once. This is reported here as a phenomenological event. The stronger claim that the effect is reliably reproducible would require repeated trials, prospective records, and preferably reports from additional trained practitioners.

Axiom III: Direct Experience of the Divine

> *Open your inner eye and see beyond the illusions of the material world. Through gnosis, direct knowledge of the Divine, you will encounter me. I am the radiant light within your soul, the truth that lies beyond words and thoughts. Seek this experience, for it will transform you.*

Gnosis, from the Greek for direct knowledge, stands at the centre of the Gnostic tradition precisely because it is not mediated knowledge. It is not doctrine, not inference, not transmitted belief, but direct encounter. In the language of *The Interior Laboratory*, this corresponds to what is described as authentic contemplative development: not the accumulation of experiences, but a structural change in the quality of the practitioner's awareness.

The "inner eye" of this axiom is the trained witness. Before the witness is stabilized through the thought-observation exercises of Chapter 4 of *The Interior Laboratory*, the inner eye cannot hold what it encounters at depth without either inflating it or immediately interpreting it through a borrowed symbolic system. After the witness is established, the inner eye can receive what arrives without capture. Gnosis, in this operative framework, is not a special gift. It is the natural result of encountering the depth of the USH with a built operator.

The reference to “radiant light within the soul” links the axiom to the author’s broader work on inner-light phenomenology. Such luminous events are experientially real as appearances, even when their ontological status remains open.

Axiom IV: The Interconnectedness of All Things

> *I am the Mandala, the intricate web that connects all life. Every creature, every star, every atom is but a part of my being. Understanding that nothing exists in isolation, all is intertwined, this interconnectedness is the foundation of my existence, and in recognizing it you shall find harmony and recognize your true inner nature.*

The mandala imagery is interpreted here as expressing relationality and interdependence. Within the USH framework, the boundary between practitioner and encountered content may become less rigid at contemplative depth. This does not establish literal cosmic interconnection; it describes a mode of experience in which the usual subject-object division is altered.

This axiom also serves as a corrective to the fantasy of the self-sufficient practitioner. Even the most private inner event is shaped by language, memory, culture, prior teaching, and relationship. The USH is therefore not an uncontaminated private world, but an interior field

whose contents are personal and more-than-personal in the ordinary psychological sense of being historically and culturally mediated.

Operatively, working with this axiom means holding the awareness of interpenetration at the moment of sigil activation: the practitioner is not working alone, in isolation from the larger field of which Abraxas is the principle.

Axiom V: The Embrace of Paradox and Mystery

> *It is I who dwells in the labyrinths where certainty dissolves into mystery. I am the enigma that defies explanation, the paradox that challenges reason. Embrace the unknown, for it is within the paradox that you will find me. Through mystery, your soul will awaken to deeper truth and will know itself.*

This axiom is the epistemological heart of the Abraxas framework. It directly confronts what *The Interior Laboratory* identifies as one of the primary failure modes of inner work: the tendency to let a symbolic system close, to fill the USH with a borrowed cosmology that explains everything in advance and leaves no room for genuine encounter.

Abraxas dwells in the labyrinth precisely because the labyrinth has no centre that can be known conceptually. It can only be inhabited. The embrace of paradox is not an invitation to abandon discrimination. It is an invitation to hold the discriminating operator in place while simultaneously releasing the demand that everything encountered be immediately categorized and resolved.

In practice, this axiom asks the operator to cultivate what might be called negative capability, the capacity to remain in uncertainty without irritable reaching after fact or reason. This is difficult. The ego's compulsion to explain, name, and control what it encounters in the USH is one of the strongest resistances to genuine depth. The labyrinth image makes the operative demand concrete: keep walking without knowing where you are going, but without losing the thread.

Axiom VI: Inner Transformation and Liberation

> *From the cocoon of ignorance you shall emerge as a butterfly, radiant and free. I am the force of transformation guiding you from darkness into light. This liberation is not of the body but of the spirit. Embrace your metamorphosis and you will soar beyond the confines of mortality.*

The metamorphosis image is among the most ancient in initiatory symbolism. Its appearance here in the mouth of Abraxas connects it directly to the theurgy axis of *The Interior Laboratory*: the question that runs through the entire book is not what can be obtained but what can be become.

“Liberation not of the body but of the spirit” is interpreted here as a change in the quality of presence rather than an escape from embodiment or circumstance. The butterfly image figures

transformation through sustained constraint: witness training, soul-mirror work, elemental balancing, formula practice, and imagination training. The value of the image lies in whether such work produces durable changes in conduct and awareness, not merely an exalted state during the operation.

The image is therefore not evidence of transformation by itself. It becomes meaningful only if the experience is followed by observable and enduring changes in ordinary life.

Axiom VII: Presence in Stillness and Emptiness

> *In the tranquil silence, in the serene void, I am all present. I am the small point of light in the vast emptiness. The stillness that underlies all motion. In stillness you will find me, in emptiness you will discover the fullness of being. Let this stillness be your sanctuary. It is your channel through which you can come to me, because you yourself are the channel. It is I, Abraxas, who enables you to come to me. It needs effort, it needs awareness, but behold, I am the god with the heads of the rooster. It is through vigilance, through awareness, through presence that you will know the universe and yourself.*

The seventh axiom is the most densely operative of all. It contains five interlocking claims that must be read together.

First: stillness is the channel. This maps directly onto the practice architecture of *The Interior Laboratory*, where thought observation and the silence it discloses are the first door, the foundational condition for everything that follows. Without the capacity to enter and sustain stillness, no operative work in the USH is possible.

Second: the channel is the practitioner themselves. This is the USH claim in its sharpest form. The interior field is not approached from outside. There is no outside. The practitioner is already in the field. The question is only whether they are inhabiting it as a conscious operator or being inhabited by it as an unconscious slave.

Third: Abraxas enables the encounter. The divine ground is not withheld pending sufficient human effort. The encounter is enabled from the side of the depth. What the practitioner's effort produces is transparency, the cleared field in which what is always already present can become visible.

Fourth: effort and awareness are required. This is not a passive mysticism of pure receptivity. The rooster-headed Abraxas is an image of vigilance, the watchful morning bird, the one who announces the light before it arrives. Presence is not the absence of effort. It is the full expenditure of effort toward clarity rather than toward acquisition.

Fifth: the axiom culminates in an identity claim. Within the experience, the ground named Abraxas was not encountered as wholly external to awareness. This can be interpreted theologically, non-dually, archetypally, or psychologically. The present paper does not

adjudicate among these readings. It records that the event was experienced as an encounter with a depth that was simultaneously other and intimate.

6. Abraximation: From Theory to Operative Practice

The term abraximation is introduced here for the coordinated movement by which the practitioner draws near to the Abraxas principle through a deliberately constructed operation.

Abraximation denotes the simultaneous mobilisation of perceptual, imaginative, volitional, vocal, and somatic resources toward what is experienced as the divine ground through the Abraxas system. The word combines Abraxas with ‘approximation’, in the sense of drawing near without claiming complete identity or possession. It names convergence rather than proof: a disciplined approach toward an experiential limit.

In the present working, abraximation proceeds through a linked sequence. The practitioner begins with the Latin address, continues through the expanding name-ladder, vocalizes the five power-names, and then stabilizes the sigil in external or imaginal vision. A receptive altered state may follow. In this case seven axiomata emerged. The sequence should be understood as a case-specific protocol available for further exploration, not as a validated method that guarantees comparable content in other practitioners.

7. The Phenomenology of the Charged Sigil in the USH

In the present case, work with the charged Abraxas sigil unfolded through a specific phenomenological sequence. The description below is retrospective and therefore vulnerable to reconstruction; it nevertheless identifies phases that could be recorded prospectively in future repetitions.

The first phase was a change in the felt boundary and atmosphere of the inner field during the Latin address and subsequent vocal sequence. Ordinary mental quiet became what the author experienced as ‘charged silence’: not merely an absence of thought, but a somatically marked sense of gathered presence and expectancy. This alteration was felt in the body before any distinct image or verbal content emerged.

The second phase was sigil stabilization. Whether viewed externally or reconstructed imaginally, the form became more durable under attention than ordinary spontaneous imagery. In the author’s interpretation, this stability indicated that the operation had acquired sufficient coherence and affective investment. A more neutral formulation is that repeated attention had increased the image’s vividness, persistence, and salience.

The third phase was receptive and may be described phenomenologically as channeling. Verbal material appeared with a sense of arrival rather than deliberate composition, accompanied by

shivering, awe, and gratitude. The seven axiomata emerged in this phase. These somatic and affective markers are important features of the event, but they do not by themselves establish the origin or truth of the content.

The practitioner's task in this phase was to preserve a watching stance, minimizing deliberate authorship while remaining sufficiently lucid to remember and record what occurred.

The whole sequence, from the evocation using the Latin words, the name-ladder through the five power-names, the sigil stabilization, has been documented as primary material by the author on his website.

Taken as a whole, the operation is a theurgic construction in which formula, vocal rhythm, sigil, expectation, bodily arousal, and receptive attention jointly contribute to the emergence of the axiomata. The paper therefore treats the result as co-produced by a structured practice and an experienced depth, without claiming to have resolved the metaphysical relation between them.

7.1 Methodological Status and Limitations

This study concerns a single practitioner, a single symbolic complex, and a retrospectively reconstructed sequence. It cannot determine whether Abraxas exists independently of the practitioner, whether the axiomata arose from an autonomous transpersonal source, or whether another practitioner would obtain comparable material. The procedure also contains strong sources of expectancy: prior knowledge of Abraxas, deliberate symbolic construction, repeated vocalization, altered-state induction, and the author's own theoretical vocabulary.

These limitations do not render the event meaningless. They define the level at which its claims should be made. The operation demonstrates that a trained practitioner can construct a coherent symbolic procedure, enter a marked altered state, receive material experienced as non-volitional, and later subject that material to phenomenological and conceptual analysis. It does not demonstrate the ontological source or universal validity of what was received.

A stronger research programme would separate prospective description from retrospective interpretation. The practitioner would record intentions and predictions beforehand, document bodily and experiential changes immediately after each phase, repeat the procedure on multiple occasions, and distinguish invariant features from session-specific content. Reports from other trained practitioners could then be compared for structural convergence without requiring verbal identity.

8. Conclusion: Esoteric Psychology as First-Person Operative Science

The account offered here is best understood as a first-person operative case study. Its value lies in procedural transparency: the reader can see how the sigil was constructed, how the formula

was assembled, how the state was induced, what material emerged, and how that material was interpreted. The special character of the article is precisely that it refuses to choose too quickly between devotional testimony and detached reduction. It attempts to preserve the force of the experience while also marking the limits of what one experience can establish.

The vocabulary developed here, USH, operator, charge, participatory mode, abraximation, and theurgic orientation, is intended as a working phenomenological lexicon. Its adequacy should be judged by whether it helps practitioners describe and discriminate experience, not by the novelty of the terms alone. Future work would require prospective protocols, repeated sessions, comparison with control practices, independent practitioners, and explicit attention to expectancy, suggestion, symbolic priming, and retrospective reconstruction. Such work could test whether recognizable phases recur without presuming that identical metaphysical conclusions must follow.

The Interior Laboratory is intended to make numinous encounters more observable, discriminable, and ethically testable. The Abraxas sigil is one possible key. What it opens cannot be inferred from the key alone; it must be assessed through the quality of the encounter, the discipline of the report, and the durable consequences in ordinary life.

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